

The Franciscan Times



Lord, Make Me An Instrument Of Thy Peace

A quarterly newsletter, whose purpose is helping members of The Third Order of the Society of St. Francis share their common journey through news from fellowships and individuals, reviews of books and tapes, poetry, stories, essays, reflections, meditations, graphics, Summer 1998

Wisdom from A Rainforest by Stuart

Schlegel: A Book Sneak Preview

Excerpts from the Prologue

This book is a love story.

In the middle of a dark night in July 1967, deep in a Philippine rainforest, I realized that my son Len, sleeping beside me on the bamboo slat floor of my tiny house, was sick. The heat of his feverish body had awakened me. Rain, which had begun the day before, pounded loudly against the grass roof, but I could still hear him moaning. Len was only six years old, and his mother—who knew much more than I did about sick children—was far away. But I knew that he was too hot. I woke him up and gave him an aspirin with a little water I kept by the sleeping mat. As the night went on he became hotter and hotter. I lit a kerosene lamp, climbed out of the mosquito net we were sharing, and poured more cool water. I sponged off his arms and legs, hoping that by cooling them I might bring down the fever. Perhaps it helped; I couldn't tell. Len kept moaning and I waited impatiently for morning, my mind filled with dark apprehension.

We were in a place called Figel, a small Teduray settlement alongside the Dakel Teran River on the island of Mindanao. Len and I had walked in the day before, wading across the wide river numerous times. It was a long, hard, full day's trek into the heart of the forest.

Morning finally came and—at last—I heard the playing of gongs which greeted each sunrise in Figel. I saw several Teduray friends up and stretching in the morn-

ing mist, their sleeping sarongs cowered over their heads against the damp coolness of the new day, and I called for them to come over and look at my son. By then he seemed to me to be much worse. He had lost control of his bowels and bladder, and he was obviously seriously ill.

Several women and men discussed the situation among themselves. They saw my fear and concern, and some of the men said that they would leave immediately and carry Len out to the coastal town of Lebak, where there was a large plywood factory that had "my kind of doctor." Normally the trail to Lebak involved fording the winding river about a dozen times as it snaked its way to the sea. But that would be impossible now: the night's hard rain had swollen the river, removing any hope of crossing it. It was strong and swift and twice its usual arm pit depth. People never tried to go to town under such conditions. But my Teduray companions saw that I desperately wanted my son to see the coastal doctor, and knowing this touched a deep chord in them, in their understanding of how life should be lived. The Teduray I knew in Figel never ever took someone's wants or needs lightly. They were willing to risk their lives to take him there.

They would attempt this unimaginably dangerous trip even though they were certain that Len's illness was due to his having unintentionally angered a spirit. The Figel people had no concept whatsoever of germs, or even any awareness of what my kind of doctor did, and although no one said anything, I knew they had informed one of the Figel shamans, who would litigate with the offended spirit as soon as possible to effect a cure.

One of the men quickly cut down two six-foot lengths of bamboo from a nearby grove and hung a sarong between them. We then put Len, who seemed to me barely conscious, in this makeshift stretcher. The trek

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Formation: What, Who, How?

by Carol Tookey, Formation Director

Everybody's either gone through it or is going through it now. Some find formation as a Third Order Franciscan a wonderful, growth-filled experience, and others approach reporting and working with counselors with trepidation. If you've just been introduced to the Third Order, perhaps you wonder about how the formation program works. Or, if you went through 25 years ago, perhaps you'd like to know how things are done now. Or, if you're in a Fellowship with persons in formation, you ought to know what your role as supporter and mentor is for these novices, postulants and aspirants.

WHAT?

The Formation Program has two over-riding goals. The first goal is to help the aspiring tertiary as well as the Community to discern whether or not the aspirant has a vocation to the Third Order. Many inquirers who begin the process complete the program and are ultimately professed. However, many discover that the Third Order isn't what they were expecting or wanting. They may even discover that they're really Benedictines or Dominicans. In some other cases, the Community determines that the Order is not the right place for the person to live out his/her Christian journey. In any case, success is measured in discernment of God's will for the person's life and not whether or not the Formation Program is completed.

The second goal of the Formation Program is to help the person grow into Franciscan spirituality. There are a few "natural" Franciscans, but even they need to grow and develop in living under a Rule of Life as part of a community. So Formation helps the person discover how to live out the Franciscan life that is unique to him or her.

WHO?

The statutes of the Order allow for the admission of persons who are active members of the Episcopal Church or churches in communion with the See of Canterbury. In the case of persons under the age of 17, special permission must be obtained. Persons must have been either confirmed or received into the Episcopal Church to be considered.

In order to apply for admission a person must submit:

1. A letter describing why they are interested in pursuing formation in the Third Order,
2. A proposed personal Rule of Life and a description of their current practices based on the Rule,
3. A spiritual autobiography, and a recommendation based on the format provided by the Formation Team written by a parish priest, spiritual director or another tertiary.

HOW?

Once all the information is received and screened by the Formation Director, and, if the admission seems appropriate, the person is notified that the application is in order and that s/he will be notified when there is an opening in the Formation Program. (The number of persons in Formation relative to the counselors available fluctuates, so the period of waiting can range from a couple weeks up to a few months.) When there is an opening, the Formation Director sends the file to one of the Assistant Formation Directors (AFD). S/he reviews the proposed Rule of Life, suggests changes, and approves the Rule once it fits the person's life situation and the requirements of the Order. When the Rule is approved, the aspirant is asked to live with his/her Rule for a month and report back to the AFD.

Once the first report is received, the AFD records the person as a postulant, notifies the Secretary of the Order, and assigns the new postulant to a counselor. (Some local Fellowships hold a liturgical celebration that recognizes the postulant's new status.) The postulant reports on a monthly basis for a period of at least six months. When six monthly reports have been made, and if the counselor and the postulant feel the time is right, the postulant writes requesting permission to be noviced.

The postulant's Spiritual Director, Fellowship Convenor and Formation Counselor are asked to write letters of support for the postulant's novicing. When all the letters are received, the AFD sends permission to the postulant. A novicing ceremony will then usually occur in the context of the local Fellowship.

The novice continues to report on a monthly basis to a Formation Counselor for at least 24 reports and 24 months. Usually the Counselor is changed at least once during the process so that the novice can get more than one perspective and in order to meet new brothers and sisters.

When the required reports have been made and if the novice meets the criteria for profession, the novice writes to the Formation Director requesting to be professed, supported by letters as at novicing. These letters are compiled into a ballot which is mailed to all the members of Chapter who then vote on whether or not to elect the novice to Profession. If the vote is positive, the Chaplain notifies the novice and sends a mandate for Profession.

On occasion, there are special circumstances that change the routine procedure sketched out above. In some cases, where there are sufficient persons interested in Formation in a certain area, a Local Formation class is held on a monthly basis. In the past year we have also developed two pilot projects to hold Forma-

tion groups over the Internet. In these classes, both live and in cyberspace, in addition to the monthly reports, topics for discussion are brought up and responded to by the persons in Formation.

During the formation period, the postulant/novice learns how to live under a Rule, develops habits of spiritual discipline and learns to live in a Community that is sometimes only experienced through the US Postal Service. Where a local fellowship is available, participation is vital to the Formation process. It is expected that members of the Fellowship will encourage and support their sisters and brothers who are in these first steps of living in the Way of St. Francis.

The Formation Program is staffed by volunteers. These are persons who have experience living the Rule, are articulate, faithful correspondants, and are good listeners on paper. A *Counselor's Manual* and *AFD Manual* complete the structure of the Formation Program, but it is the volunteer Formation Team members whose countless hours give the Program flesh and spirit.

Formation Back Then

You might want to compare the Formation Program sketched out by Carol with the discernment process Clissold described in a story as practiced by Francis in his Formation Program. (Stephen Clissold, *The Wisdom of St. Francis and His Companions*. NY: New Directions Publishing Co. 1979: 70-1.)

Evidently, upon asking for permission to enter the
(continued on page 4)

CONVOCATION NEWS

1998 Convocation Connection Information

- **Southeast:** 9/18-20, Ignatius House (Atlanta, GA). Contact Land of the Sky and the Servants of San Damiano.
- **Western:** 8/7-9, The Angela Center (Santa Rosa, CA). Contact Joan Kidd.
- **Midwestern:** 8/7-9, Divine Word International (Teckny, IL). Contact Mark Drish.
- **Northeastern:** 8/28-30, Graymoor Friary (Garrison, NY). Contact Janet Moore.
- **Guyana:** Contact Gloria Waldron.
- **Southern California:** 9/18-20, Center for Spiritual Development, Orange. Contact Wai-Wah Hillam.

We are looking for a report on the Southwest Convocation held in April.

OEF May Convocation

Snippets from The Rev. Marie Webner's Letter
The OEF Convocation was a very enjoyable and rewarding experience, and my talk on ecumenical implications of Celtic spirituality was well received. OEF celebrated its fifteenth anniversary and expressed great appreciation to TSSF for its assistance in its beginnings. Dale Carmen, OEF's Provincial Minister, gave a talk on their history noting that Brother Robert and George Metcalf have an especially import place in their hearts. Our assistance in the founding of OEF is one of the best outreach efforts of TSSF demonstrating the openness and generosity which should characterize Franciscans. An article on these beginnings may be forthcoming in a future issue of *The Times*.

(continued on page 8)

T S S F B A S I C S

available from **Dee Dobson**
4001 S.W. 5 Terrace, Miami FL 33134-2040

suggested prices are:

<p>The Principles of the Third Order of the Society of Saint Francis for Daily Reading (\$2.50)</p> <p>Order of Admission (\$1)</p> <p>Spiritual Director Guide (\$2.50)</p>	<p>Devotional Companion (\$4.50)</p> <p>Way of St. Francis (\$2.50)</p> <p>Source Book (\$2.50)</p> <p>Directory (\$3)</p>
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Formation Back Then (cont.)

Order, Francis invited them out to the garden to help him plant cabbages for the friars' food. Upon their arrival, Francis instructed each to plant the young cabbages with their roots up in the air. One of the young aspirants evidently proceeded to do just as Francis instructed. The other, however, having some farm experience and using his own sense of logic protested that this was not the way to successful plant cabbages.

Francis asked him politely to just imitate his own roots-up planting process, but the second young man refused. At this point Clissold has Francis say: "Brother, I see you are a great master. Go your way. For a simple and humble Order does not need such masters, but rather simple and foolish persons, like this companion of yours."

A cartoon based upon this early Formation process is offered on the opposite page.

Looking for Franciscan Clipart?

Try looking on the WEB at the following address:

<http://listserv.american.edu/.catholic/franciscan/clipart/phol-50.html>.

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Who to Send Changes To

Name and address changes

Convocation Dates

Profession Mandates & Record of Novicing

Notification of Deaths

should be sent to the secretary:

Robert Kramish

3984 19th St. San Francisco 94114

BOB190559@aol.com

Requests for Release from Vows
and other pastoral matters
should be sent to the Chaplain of the Province:
The Rev. David Burgdorf, 40-300 Washington St,
Apt. M204, Bermuda Dunes, CA 92201
74554,643@compuserve.com

2002 Convocation—Step 1. A Request for Proposals—Final Call

Fellowships and/or individuals are invited to offer locations for the next Convocation that could take place in your local area. You and your Fellowship will be integrally involved in the process. A decision on the location and time for the 2002 Convocation will be made at Chapter, October 1998. Please mail all your proposals to John Brockmann, Editor of the *Times*. **THUS FAR WE HAVE ONE SOLID PROPOSAL AND ONE TENTATIVE—DON'T LET YOUR AREA GET LEFT OUT OF THE CONSIDERATIONS!**

We need:

- a place for 200 attendees for five days in the summer
- accessibility both in terms of handicapped access and in terms of a nearby airport, preferably a hub
- a large liturgical space and a minimum of six small group spaces
- food services that offer a range of diets (low salt, diabetic, vegetarian)
- public transportation
- costs roughly equivalent to those in New Orleans: \$250 for double occupancy, \$300 for a single including all food, meeting rooms, and coffee breaks.

Suggested sites include:

- universities on vacation
- retreat and conference centers
- off-season hotels

We strongly desire

- a local Episcopal church
- recreational/tourist attractions nearby
- a copy shop nearby
- a recreation/exercise center

(See
*Formation
Back Then*
on opposite
page)

Letter to the Editor—Follow-up on the**Spiritual Direction Focus in the Winter Issue**

The recent issue of *The Franciscan Times* which dealt with spirituality and particularly with spiritual direction was especially interesting to me, and it was good to see comments from several old and dear friends included therein. I have been the Chairman of the Committee on Spiritual Direction for the Diocese of Colorado for several years, serving in that capacity since the inception of the committee. I liked your coverage so well that I made copies of the articles for my committee. Several of the issues brought up in your articles were ones we have struggled with ourselves. We have found good information and help through participation in Spiritual Directors International especially on such issues as supervision, discernment, ethics, etc. We have also done considerable networking with other dioceses on the subject of spiritual direction.

Our committee has put together a packet, which is sent out to anyone who calls the Diocesan Center to inquire about how to go about finding a spiritual director. It contains our current definition of spiritual direction,

the Ethics Guidelines published by SDI (a work in progress and subject to revision in the next year), two small Forward publications by Henri Nouwen and Alan Jones on spiritual direction, and then some direction as to how to proceed and what to expect in a spiritual direction relationship. Since the whole arena of spiritual direction is fraught with liability issues, our diocese, and many other dioceses in the country with whom I network, find this issue of furnishing names and/or maintaining lists of directors a state-of-the-art issue. I would be happy to correspond and/or share our work with the Franciscans in any that might be helpful.

I'm sure that my several years serving as a Franciscan Novice Counselor were the catalyst that led to my training as a spiritual director and my eventual ordination as a deacon. It would be good to reciprocate for the good start my Franciscan connection has given me. Please let me know if I can be of assistance.

The Rev. Sally S. Hicks, Deacon (TSSF)

Wisdom from a Rainforest (cont.)

would be agonizingly slow with the river so treacherous; no one would ever attempt it unless forced to by an emergency. But within twenty minutes of the gongs' announcement of the dawn, we were off. Our little group—six Teduray men, Len and me—made its way, deliberately and tortuously, along the full length of the flooded, furious river, clinging to its banks. Fear for myself and my friends' safety now joined my anxiety about Len's condition. In many places the men carrying Len had no firm footing and, their muscles taut and glistening with sweat, were forced to grasp exposed tree roots or shrubs as the river crashed by just below them. The going was slow. Although we stopped for very few breaks, the day passed all too quickly and we were still far from the coast.

After sundown darkness filled the forest, but our little band struggled on. There was a half-moon for part of the night, but not much of its light penetrated the canopy of high trees to reach us on the forest floor. When the night became too dim and the darkness too dangerous we paused and made torches of tree resin applied to the end of short sticks. As we continued along the river banks, we held the torches high with our free hands so that we could see where to put our feet and grasp for firm handholds.

I stumbled alongside my sick and frightened son trying to comfort him, awkwardly keeping up as best I could with these men who had spent their whole lives on this river and in this forest. I put cool cloths on his forehead and spoke to him whenever we stopped for a break or to switch litter bearers.

The trip was a twenty-hour nightmare of physical exertion and danger. We crawled along the river through most of the night, resting only occasionally for a few short moments—which seemed to refresh the Teduray but which did little for my fear and heartache. I knew the breaks in the pace were necessary—it was incredible that these men didn't need more of them—but Len seemed to be getting hotter and weaker, and the horrible possibility that he might not make it weighed on me.

Just as morning was about to dawn, we finally dragged ourselves out of the forest and reached the road that led to Lebak. I found someone who had a jeep, and we agreed to take Len and me into town, while my Teduray friends rested a few hours before starting back to Figel. At the plywood factory, the doctor checked Len carefully and told me that my son was not really all that critical, that he had a kind of viral flu that produced nasty symptoms but was not actually life-threatening. My feeling of relief at that welcome news soaked into

every cell of my weary mind and body. I remember the moment clearly still today.

But what especially sticks in my mind, and continues now, many years later, to cause me wonder and even awe, is the gift that those Teduray men gave me and my boy by rallying around us and risking themselves so willingly to do what I felt Len needed. It was a true gift, given simply; a gift of life, and of themselves. It was a gift of love.

In February 1972, five years after my Figel friends carried Len along the banks of the Dakel Teran, I was standing in one of the main lecture halls at the University of California, Santa Cruz. The day was lovely, sunny yet crisply cool. From behind the lectern in that familiar room where I had so often taught I looked at my students with tears in my eyes. In a few pained words I told them that the Teduray people of Figel, the community of people I had lived with in the rainforest for two years, had been massacred by a ragged band of outlaws.

My cracked voice and the horror of my message brought gasps from throughout the room. These were upper-division anthropology majors, and they had heard me speak at length about Teduray life and culture. From slide shows and many informal discussions as well as in classes, they had grown familiar with the ways and even the faces of the far-off Figel people. I believe most of my students admired the forest Teduray greatly, and they all knew that I had been personally touched by them in a way that went far beyond professional respect. They knew that I loved these people of Figel.

I could not teach that morning and so merely dismissed the class. But first I asked them to stand with me for a few moments of silence in honor of those good and peaceful people, who never wanted any part of the violence that raged outside of the forest but who nonetheless had fallen before its terrible fury.

This book began to be written in my mind on that day. I believe that in their death the Figel Teduray left their story to me, that they commissioned me to be their voice to a wider world. Ever since, in formal teaching and research volumes, in conversations, in lectures and homilies to the communities where I have lived, I have told the story of the Teduray of Figel and their gracious way of life.

The Teduray's gracious, life-affirming, compassionate ways transformed the foundations of my life: my thinking, my feelings, my relationships, and my career. I hope a wider world will hear the voices I heard in

that remote forest and realize, as I came to, that the Teduray speak eloquently to us all of tolerance, cooperation, grace, and gentleness, that their understanding of the world contains lessons that all of us pursuing "the good life" need to hear.

Knowing and living with them was one of the greatest gifts of my life.

A Pair of Postscripts

Dear Stuart,

I finished your book manuscript all in one sitting. I'm all goose-bumps at being struck that the Teduray and all the "cooperative" societies may have been the original visions of the Kingdom of God that Francis and Jesus and all the prophets living within "dominator" societies were all trying to show the way back/the way to such a rainforest world.

*And now a question to you, how close is the proclamation of the Kingdom of God to the cooperative society you encountered in the rainforest? Am I barking up the wrong tree? Did Eisler re-find the Kingdom message via the seemingly secular path of anthropology? How important is it that I read her book, **The Chalice and the Blade**?*

Thank you for a wonder gift this Holy Week—it has become the theme of all my experiences and sermons.

Shalom

John Brockmann

Dear John:

Yes, I think you are precisely correct in seeing the Teduray social and cultural world as a form of the Kingdom of God as preached by Jesus and Francis. I intentionally did not explicitly make much of the Teduray way of life being so much a realization of the K of G, as Jesus and Francis saw it, but tried to SHOW it rather than TELL it. I no longer can think of the Kingdom of God in any other terms than what I experienced there for two years: a world that was non-ranked, and made no use of power of domination, no use of violence, no place for competition but rather proclaimed abundance for those who care and cooperate. In spite of the quite human lapses from living up to all the values, theirs was a kingdom of love in as pure a form as I ever think we will encounter on earth. And that realization and experience, of course, is what changed my life and my understanding of Christianity.

*I think Eisler's book, **The Chalice and Blade** was a very significant one and certainly well worth reading; it did help me organize my thinking about the Teduray. She speaks of "the partnership way" as opposed to the "dominator way" and this helped me conceptualize the Teduray.*

Shalom Stuart

Wisdom From a Rainforest will be available in the Fall from the University of Georgia Press.

**CONVOCATION NOTES
ATTENTION CONVENERS:**

The Franciscan Times will reach interested and/or isolated tertiaries in your region (and elsewhere) who might make plans to attend your gathering. Advance notice and a name of a person to contact will be helpful to them. Please send the details. to:

R. John Brockmann TSSF,

P.O. Box 277, Warwick, MD 21912-0277.

Deadline for the Fall issue is September 15, 1998.

Convocation News (cont.)

SOUTH CENTRAL REGIONAL CONVOCATION

by Cheryl Holmes and Sue Heinsohn

The 13th annual meeting of the South Central Region's convocation was held at St. Crispin's Episcopal Conference Center near Wewoka, Oklahoma. The region is made up of tertiaries from Kansas, Oklahoma, Texas, Louisiana, Arkansas and Missouri. Attending from Arkansas were Mary Lillian Wilkes and Hugh Strickland; from Texas, Caroline Benjamin, Mark Casstevens, Kris Elliot, Betty Seibt, John Snyder and Francesca Wigle; from Oklahoma, Patronalia Hanley, Sue Heinsohn, Cheryl Holmes and Dixie Mosier-Greene, and Father Theron Walker; and from Louisiana, Frank Boimare.

The theme of this year's convocation was "Make a Joyful Noise." Sister Pamela Clare, CSF, led meditations entitled "Joy in Creation," "Christian Meaning of Joy" (Joy in the New Creation) and "Joy in Re-creation." Each presentation was followed by silence for individual reflection. Sr. Pamela Clare also taught the group circle dancing and reminded us that "as we delight & play, we are worshipping and increasing God's delight & joy."

The American Province's Chaplain, Father David Burgdorf, was the Chapter representative. Father Burgdorf led a group discussion of the topic of inclusiveness based on the study paper to be presented at the 1999 IPTOC.

Brother Wind Fellowship (BWF) members were filled with joy and surprised to have John Snyder, Music Director for the convocation, write words for and dedicate the hymn "Creation Song" to BWF (see music on opposite page). John also taught various Taizé hymns which were sung during The Service of Light at Saturday's Evening Prayer service.

Saturday morning's Eucharist, celebrated by the Rev. Theron Walker, focused on the Unity of the Church and prayers for individual healing. Prayers were also offered for Lambeth Conference, the world-wide Anglican Communion and for ECUSA as its members struggle with conflicting views on how to live out the Gospel.

In addition to circle dancing Saturday evening, the "The Unfolding of Francesca" was presented by Sue Heinsohn and Cheryl Holmes. The story unfolded by live-telephone conversation between two tertiaries preparing to 'blaze a trail of Glory across Oklahoma' to attend Convocation.

Tertiaries gathered at lakeside Sunday morning for Morning Prayer. Worshipers were delighted to have

two curious (and attentive to Scripture readings!) Canadian Geese join them. All present lifted up their hearts in joyous praise as the geese, also offering up prayer, with honking and flapping wings departed!

The 1999 South Central Region's convocation is tentatively scheduled for the 3rd week in May and again at St. Crispin's. Contact Sue Heinsohn, convener (580-885-7916) for further information. (P.S. Andrew Wilkes gave a presentation on Tai Chi at the Convocation and his article appears on page 13.)

The Convocation in Trinidad and Tobago

Julia Bergstrom

On arriving at the airport in Trinidad for the Caribbean regional convocation, the first thing that struck me was the racial mix. There were so many East Indians. (I found out later from our host that Trinidad is now 50% East Indian, and that they first came here as indentured servants.) Usually the first thing to strike you would be the heat, but I just moved to the Virgin Islands from Minnesota last August, so I know about the heat. Then I found our legendary hosts, Hugh and Gloria Waldron. (Gloria is the formation director for the Caribbean and Guyana. She is also a deacon, and will soon be the first female priest in Trinidad.) Then Anita Catron arrived, and we drove to the flat next to the church in the downtown area of San Fernando where Gloria is serving as deacon. We were treated to a Trinidadian feast Gloria had prepared. Then up for 6 a.m. Morning Prayer followed by Eucharist Friday morning (at least it was next door!), with Gloria serving as deacon. Then a Trinidadian breakfast, prepared by Gloria, that included some delicious saltfish. We ran some errands, and then the convocation started in the evening. Hugh drove us everywhere. A more devoted husband I have never seen.

The convocation was held in a mixed residential/commercial area of Couva, at the former convent of the Sisters of the Holy Faith (they had moved to a new building), an R.C. order from Ireland involved in education. When we arrived, Br. Dunstan SSF was already there on sabbatical in a parish in Tunapuna, Trinidad. He is obviously very popular with Trinidadians. In fact, I found out that we have TSSFers in Trinidad and Tobago because several First Order brothers used to live there. Br. Dunstan joined us for dinner and then had to leave. There were about 16 in attendance, all women, so as the weekend progressed, it felt a little like a slumber party. I remember especially one time when we were all in the kitchen during a break eating mangoes, juice and pulp all over!

The theme was "The Difference is Francis." Gloria inspired me by sharing how she asks every day to be an instrument of God's peace. Pamela Redhead Mongroo,

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A Meeting of Franciscans:

Part 3 of 3

Moderator: Fr. Bill Graham, TSSF

Fr. Bill: I'd like to welcome some special people who have come together today to share something of the ways that they have tried to serve God in their lives. Would you please stand as I introduce you to our audience.

First we have several guests from Europe of the 13th century. From the Italian city of Assisi comes, Francis Bernardone. Also from Assisi is Clare Scifi and from Cortona, Elias Bombarone. Next, we have from Hungary the Princess Elizabeth. Along with her is Louis the Ninth, King of France. From our own time I am delighted to introduce Bishop Desmond Mpilo Tutu of Cape Town, South Africa, Mrs. Dee Dobson from Miami, FL, and Fr. John M. Scott of the Philadelphia, PA area. These last three and myself are all members of the Third Order, first begun by St. Francis in the 13th century

...when last we left off...

Fr. Bill: Fr. Scott, would you tell us something about yourself and how you came to be a Franciscan Tertiary?

Fr. Scott: Sure. My interest really began when I was around ten years old, back in 1939. I was given a book about St. Francis; I think it was titled "Book of Courage". I became enamored by Francis immediately. I grew up on Long Island, not that far from the First Order Friary at Little Portion, but did not discover we had Franciscans in the Episcopal Church until my senior year of high school. In 1946 I began communicating with Little Portion. During my college years, I sometimes attended services at Little Portion. Visitors were kept separate from the friars then and they even brought us communion in the balcony. Fr. Joseph, founder of the First Order, in the Episcopal Church, became my mentor. He truly was a father figure for me. He did keep rather tight control over the Third Order, so Dee was accurate in making her comparison with the 13th century office of First Order Visitor to the Third Order. I became a postulant to the Third Order during my senior year of college. The next year I entered Nashotah Seminary; I was a priest by age 25.

Fr. Bill: Dee tells me that the Rule under Fr. Joseph's direction was pretty rigorous.

Fr. Scott: I guess it was. We've heard about the seven offices done daily by Louis and Elizabeth. I had to

do six, but I was so comfortable with it that it seldom seemed a strain.

Dee: The offices were the main reason that I didn't join a lot earlier. I was teaching and just couldn't work them in. We're a lot more flexible now. Tertiaries once wore a garment called a scapula, and were to keep their membership rather secret. They were not to wear their profession crosses outside. Now, we encourage them to do so.

Fr. Bill: Dee, who was your counselor when you were a novice?

Dee: I had Peter Funk and he was excellent. Peter was a free-lance writer and still does the monthly "Word Power" section in *Reader's Digest*. He wrote our first set of formation letters.

Fr. Bill: I've met Peter several times and I've quoted from his letters in sermons, retreat meditations, and Cursillo talks. You couldn't have had anyone better. How did you become interested in the Order?

Dee: I was looking for something to deepen my spiritual life. Brother Dunstan was a particularly strong influence on me.

Fr. Bill: That sounds pretty much the case for me as well. I was influenced by Fr. Scott and Br. Robert Hugh, the First Order Visitor, when I joined. How has the Order changed since you joined?

Dee: I mentioned the reorganization of 1972. Br Robert deserves much of the credit for that happening. Others helping were Fr. John Scott, Helen Webb, Fr. Warren Tange, Fr. Robert Goode, and myself. We were still under the First Order, but were given a lot more control. We had our own guardian. John was our first one and served six years in that capacity. I was guardian for nine years. In 1981, we strengthened our international ties becoming completely autonomous in 1987.

Fr. Bill: You mentioned international connections. Where in the world do we find Anglican Third Order Franciscans?

Dee: Besides the American Province which includes South and Central America, we have provinces in Africa; Australia and New Zealand, including the Solomon Islands; and Europe. We don't have an Asian Province, but there are some tertiaries in Singapore, Hong Kong, and India.

Fr. Bill: Speaking of the African Province, it's about time that we turned our attention to our special guest from there, the Archbishop of South Africa, Desmond Mpilo Tutu.

Would you tell us a bit of your background and how you became a Third Order Franciscan?

Bp. Tutu: I was born in a gold mining town in 1935. My Father, Zechariah, was a school teacher from the Bantu tribe known as the Xhosas. My mother, Alwtha, was a domestic servant from the Tswana tribe.

We moved to Johannesburg while I was still a boy. I was strongly influenced by Fr. Trevor Huddleston, who later became a bishop. I graduated from Bantu Normal College in Pretoria and received a B.A. from the University of Johannesburg.

I did my theological studies under priests of the Community of the Resurrection and received my licentiate in Theology at St. Peters Theological College in Johannesburg in 1960. I was ordained a priest in 1961. I served at a parish in London until 1966 when I returned to South Africa to teach at the Federal Theological Seminary in the tribal homeland of the Ciskei.

My ministry since then has included serving as Dean of the Cathedral at Johannesburg, Bishop of Lesotho, and Secretary General of the Interdenominational South Africa Council of Churches. In 1976, hoping to prevent bloodshed, I warned the Prime Minister of the explosive situation in Soweto. I was ignored and a month later 600 blacks were shot dead during the riots.

It was while I was Bishop of Lesotho that I joined the Third Order. Brother Geoffrey, the Minister General of the First Order in England, had begun making an annual visit to the Diocese under Bishop John Maund, my predecessor. The present bishop, Philip Mokuku and his wife, Mats'epo, were the first to join. On his first visit after I had been consecrated, Geoffrey stayed with Leah and myself. I arranged a meeting at my house for those people who might have been interested in the Third Order. During that meeting, I sat quietly at the back, but at the end, I jumped up and declared "This is what I have always been looking for." I began the formation process immediately. My novice counselor was Gwen Jones.

Fr. Bill: Br. Geoffrey tells me that you did an outstanding job of sending in your monthly reports on time. Most of those reporting to me are a bit erratic. What was your secret?

Bp. Tutu: Ah! I had a marvelous secretary who put a blank report form on my desk at the relevant date each month.

Fr. Bill: That reminds me of another story Br. Geoffrey related to me. He said that you often took time to greet tertiaries during your visits around the world. In fact, he remembers that at the 1978 Lambeth Conference you spotted him while processing into the Canterbury Cathedral and that you actually left the procession to greet him. He added the words, "a typical gesture."

Bp. Tutu: (chuckling) My friend, Geoffrey, is a very special person.

Fr. Bill: I notice that you have not mentioned some of the recognition that has been given you. I'm specifically thinking of the Nobel Peace Prize, which has made you known throughout the world. Perhaps what needs saying is that you received that recognition because, like Francis, you were doing God's work.

Francis: Thank you for making that comparison. All I ever sought was to experience the joy that comes from obeying our Lord Jesus Christ. I'm sure that the same is true for Bishop Tutu.

Fr. Bill: Bishop, you referred to that joy and to Francis in a speech that you delivered to the Nuclear Age Peace Foundation in 1990. You titled that speech "God's Dream." Can you remember what you said?

Bp. Tutu: Oh, yes. I was speaking about why God created us. I said "God intended for us to live in the harmony that was pictured as the idyllic existence in a garden. We were to be a happy fellowship, caring for one another, especially for the weak and those unable to care for themselves, valuing persons above things as those whose worth was infinite and immeasurable. We were meant to care for the whole of creation and offer to God our worship and adoration as rational beings acting as the high priests of a creation that by being true to its nature would thereby glorify God. We were meant in a sense to have had the reverence of a Saint Francis of Assisi who saw the entire universe as peopled by creatures who were members of his family, and so he could speak of Mother Earth, Sister Moon, Brother Sun and could converse with the birds and tame wild animals."

Fr. Scott: You've certainly captured much of the essence of Franciscan spirituality in what you just said.

Bp. Tutu: I agree. A large part of our spirituality is to find God all around us and to strive to become the people He created us to be.

(continued on page 12)

Meeting of Franciscans, Part 3 (cont.)

After setting forth the dream, I had to then deal with the reality of how we used our freedom to separate ourselves from God, a separation that can be seen in things like Apartheid and in the ongoing conflicts around the world.

The wonderful thing is still that God loves us despite all those things that we do to cause one another pain and hurt. Francis preached that and most of my sermons are about that. God loves us. God says that He will never forget us. He will love us for ever and ever. In doing that, God is calling us to accept, love and affirm each other.

I still have hope that this world can become what God wants it to become. I saw a glimpse of that when, at age 62, I was able to vote for the first time in my life. I came out of the polling place feeling transfigured. I saw the self images of blacks raised. I saw burdens of guilt lifted from whites. I rejoiced and I wept, and I wept. It was an experience that reminds me of God's love and of the hope that we can have. Thank you for bearing with my lengthy words.

All: Thank you for those words!

Fr. Bill: We need to end this long discussion. I propose that we close by saying together the prayer that we attribute to St. Francis.

Bp. Tutu: A marvelous idea! I used to use that prayer in my daily devotions even before I learned of the Third Order.

All: Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love. For it is in giving that we receive; it is pardoning that we are pardoned; and it is dying that we are born to eternal life. Amen!

Dear John,

We are REALLY interested in getting into the hands of potential Associates our new version of the Associates' brochure, and an updated list of intercessions. We have fewer than 100 Associates, which is ridiculous for an Order as large as SSF and for a patron as popular as St. Francis. The various First Order Sisters and Brothers attending TSSF convocations in the next few months will be bringing the brochures; we'll be mailing them to all Convenors, and I'll be giving a report at TSSF Chapter. During the next few years we want to develop some more materials and are already in the process of putting together a "Praying with Francis and Clare" with Franciscan collects. I am working on a little pamphlet on the history of SSF, and we would like to invite anyone in TSSF who has an idea or a text for a possible Associate resource to contact Sr. Jean, the Associates' Secretary. All in all, we feel we have something to offer Associates, and the word needs to get out. Happy Easter! Sr. Pamela Clare

Perfect Joy: An Epilog to the Discussion in the Last Issue

The Rev. Marie Webner

I have read the comments on Franciscan Joy in the last issue of the Times and find them pertinent and often profound. I want to make only a small but important addition. St. Francis saw "perfect joy" as arising from rejection by his own community. Franciscans can therefore not avoid confronting the significance of community rejection as a source of joy. When I confronted rejection by community, three major insights were given me:

1. When people we have loved and trusted reject us, we can be sure that we shall experience more fully the embrace of God who is love. The world swirls and shifts beneath our feet. Not so God, whose love is constant. The reality of God's love is not the fluff of cotton candy, however. The reality of God is rock. God's love is a hard place. The unchanging character of God's love is security but also pain. The love we receive in God's embrace turns all pain into joy.

WHEN WE EXPERIENCE GOD'S LOVE AS ROCK, WE ENTER MORE FULLY INTO JOY BECAUSE WE ENTER MORE FULLY INTO GOD.

2. When people we have loved and trusted reject us, we have indeed lost community; we shall, however, be given a wider and richer community. From remote places, love will fly to us. From warm hearts everywhere, love's flow will caress us. The people nearest and dearest to us in the heart of our Lord Jesus will become trusted companions in the Way. We shall go on praying for those who we have lost, but we shall rejoice always in those whom we have found in God's love.

WHEN WE ENTER MORE FULLY INTO GOD, WE ENTER MORE FULLY INTO COMMUNITY.

3. When people we have loved and trusted reject us, we cannot expect to be instantly filled with "perfect joy." Just as we grow in love throughout our lives, so too can we grow in joy.

WHEN WE ENTER MORE FULLY INTO GOD AND COMMUNITY, WE HAVE BEGUN A PROCESS THAT WILL BECOME PERFECT JOY.

I believe this process will be experienced by all God's lovers who are rejected.

And Now A Word About The Associates

A Third Order Franciscan Looks at Tai Chi

Andrew Wilkes

At the Southwest Convocation in April, I taught a very brief Tai Chi form. Everyone at the Convocation enjoyed this practical presentation. The theme of the convocation was contemplation and action, and Tai Chi fit this theme because it is a method of meditation that incorporates bodily movement.

At the center of Tai Chi is a mystical core. The best I can do to explain the core mysticism of Tai Chi is to point in the direction of where that truth lies. In this discussion, I discuss Tai Chi from a number of different directions, and at the end I will discuss how Tai Chi has helped me in my Franciscan life.

Most people are aware of Tai Chi probably from watching a video on some aspect of Chinese life in which there is a clip of people performing a series of dance-like steps in unison in a park. Indeed, Tai Chi is a Chinese martial art developed by Buddhist monks at the Showlin temple about 500 years ago, but Tai Chi is an "internal" or "soft" martial art as opposed to karate which is an "external" martial art.

I am a Third Order person with eighteen years profession. I am a member of the Arizona Fellowship, and my ministry in the Order has been as an AFD and novice counselor. Before I became a Third Order Franciscan, I investigated several other situations that provided a structured spiritual life. One of the things that stuck with me from this pre-Franciscan period was the use of a yoga style of meditation. When I started doing Tai Chi, I had been meditating yoga style for twenty-five years.

Parallel to my efforts to live a disciplined spiritual life has been an equally serious effort to maintain my physical body at some kind of minimum fitness level. At various times and places I have achieved my fitness goals through swimming, running, weight lifting, handball, basketball, tennis, and, most recently, Tai Chi. In the last ten years my knees have been sensitive to any form of exercise that compresses the knee joint.

The physical aspects of Tai Chi resemble Hatha Yoga, a physical stretching kind of yoga. Every position in Tai Chi form has physical stretch combined with a twist. The difference between the two is that Hatha Yoga usually focuses on one position at a time whereas Tai Chi is in continuous movement from one position to another. In this aspect, Tai Chi is like ballet or ballroom dancing where there are choreographed steps that the dancers practice before they perform.

At a very practical level, the step-work needed to move through a Tai Chi form strengthens the legs and hips,

improves balance, and tones the whole body. The physical description used by Chinese writers draws from the same conceptual model used by acupuncture with its twelve meridians equally spaced around a person's body. Tai Chi aligns and unblocks these meridians, and is quite invigorating.

Another physical, practical advantage of Tai Chi is that it can be practiced by almost anyone. A recent article reported the death of a Chinese Tai Chi master at the age of 91; a master who had been doing Tai Chi every day until the last six months of his life. There are numerous anecdotal reports of people who have taken up Tai Chi because of ill health. Yet even if a person is not physically capable that person can do the same movement as a young healthy person but with less twist, less stretch, and less bend of the knees. The physical benefits of this less demonstrative style of Tai Chi are still very great.

Tai Chi also works on the emotional level. When I started doing Tai Chi I had suffered a number of profound life changes. I was doing a lot of grieving, and a fair amount of emotional content was weighing upon me. I needed to move on with my life, and Tai Chi worked like an emotional garbage disposal for me. Each time I do Tai Chi, a small piece of my emotional burden is sliced off, chewed up, and flushed down the drain. Slowly, over time, I have become a more emotionally capable, peaceful, happy person. I'm still pretty tender, but I smile a lot now.

The spiritual aspects of Tai Chi are more difficult to explain. Tai Chi is a form of mystical ascetic discipline, and the metaphor of a spiritual pilgrim can be used to help describe the form. The way of the pilgrim is a way that is made up of many small steps. Each step is special in itself, and there are many similar steps, but no identical steps. Moreover, a pilgrim expects to meet God's providential care at each step of the way.

Twelve Step programs are the place where the most radical spiritual work has happened in the last half of this century [Editor's Note. Check out Ernest Kurtz and Katherine Ketcham's *The Spirituality of Imperfection: Modern Wisdom From Classic Stories* (1992).] Twelve Step work centers around a series of spiritual steps taken one after another. Each presents a new reality to the person in recovery, and to the person who finds mental health in this way, working the steps is a never-ending process. The steps are repeated either as a whole or in sections as part of a deepening process.

Another step-wise program of spiritual development is labyrinth work. Of all the ascetic disciplines I know about, labyrinth work is probably the discipline that is closest to Tai Chi. Labyrinths are an ancient spiritual

(continued on page 14)

Did Jesus use a Modem?

At the Sermon on the Mount?
 Did he ever try to use a fax
 To send his message out?
 Did the disciples carry beepers
 As they went about their route?
 Did Jesus use a modem
 At the sermon on the Mount?

Did Paul use a laptop
 With lots of RAM and ROM?
 Were his letters posted on a BBS@Paul.Rome.Com?
 Did the man from Macedonia
 Send an e-mail saying "Come"?
 Did Paul use a laptop
 With lots of RAM and ROM?

Did Moses use a joystick at the parting of the sea?
 And a satellite guidance tracking system
 To show him where to be?
 Did he write the law on tablets
 Or are they really on CD?
 Did Moses use a joystick at the parting of the sea?

Did Jesus really die for us
 One day upon a tree?
 Or was it just a hologram
 Or some technical wizardry?
 Can you download the live action clip
 To play on your PC?
 Did Jesus really die for us
 One day on Calvary?

Have the wonders of this modern age
 Made you question what is true?
 How a single man in a simple time
 Could offer life anew?
 How a sinless life, a cruel death
 Then a glorious resurrection
 Could offer more to a desperate world
 Then all the inventions of man?

If in your life, the voice of God
 Is sometimes hard to hear
 With other voices calling you
 His doesn't touch your ear.
 Then set aside your laptop and modem
 And all the fancy gear,
 Open your Bible, open your heart,
 And let the Lord draw near.

(downloaded from the ether by Stuart A. Schlegel)

Tai Chi (cont.)

form that surfaced in the Middle Ages as a substitute for making a pilgrimage to the Holy Land. Labyrinths come in two forms, a seven circle labyrinth and an eleven circle labyrinth, but in either we see the same steps performed within the form.

Tai Chi and Roja Yoga speak to an ancient dichotomy between form and content. A person can use Tai Chi to accomplish a form that points to true substance. A person can use meditation to understand a true substance that will eventually become a true expression of form. Either method will allow a spiritual inquirer to touch on both form and content.

As a Third Order Franciscan, Tai Chi has helped me understand several issues. If I had my way, I would have my pilgrimage be linear. That is, I want to be able to go from point A to point B by the way of the shortest route, preferably with the end in sight the whole time. Tai Chi doesn't support a linear model of pilgrimage. I think a non-linear model, where steps are taken in different directions at different times, is a more realistic model. Tai Chi tells me that the way is difficult. I need to practice appropriate behaviors very day. There is a minimum of training I need to do each week to maintain and improve my spiritual life. I expect that I will have to go over some spiritual activities again and again. Each time I repeat a spiritual activity; I should expect to learn something new. Finally, I think it is possible to move from form to content.

A Conversation on AngFran-L

From: John R. Snyder

Please can you tell me what 'taste and see that the Lord is good means'? When I first saw it I found it quite shocking. I was taken aback. Taste is not a sense you associate with God. I had the same feeling when I read Donne's sonnet 'Batter my heart three personed God'. It is such full on physical thing - very confronting.

Yes, it is a strong image isn't it? It's from Psalm 34:8.
Taste and see that the Lord is good.

Happy are they who find refuge in him!

It must have been a familiar Psalm to the early Christians. St. Peter quotes it in his first letter, 1 Peter 2:3.

Away with all wickedness and deceit, hypocrisy and jealousy and malicious talk of any kind! Like the newborn infants that you are, you should be craving for pure spiritual milk so that you may thrive on it and be saved; for surely you have tasted that the Lord is good.

For the Hebrews, religion was a very sensual thing. For us who live after the Church fathers and medieval theologians, God can sometimes seem like a washed

out, ghostly metaphysical concept. But though the Hebrews held God to be so holy that God's name was not even to be spoken, they didn't hesitate to speak of God with very earthy and sensual language.

One of the things that attracts me to Franciscan spirituality is its earthiness and sensate experience of God. To the Greek Fathers, Christ became a vague "light from light." To the Franciscans, God was "not light, but the fire that wholly inflames and carries one into God through transporting unctions and consuming affections."

This latter quote is from St. Bonaventure, and the entire passage is a great manifesto of Franciscan spirituality:

"If you wish to know how [perfection of the spiritual life] may come about, ask grace, not learning; desire, not the understanding; the groaning of prayer, not diligence in reading; the Bridegroom, not the teacher; God, not man; darkness, not clarity; not light, but the fire that wholly inflames and carries one into God through transporting unctions and consuming affections. God Himself is this fire, and His furnace is in Jerusalem; and it is Christ who enkindles it in the white flame of His most burning Passion."

One of my favorite Franciscan prayers is also from St. Bonaventure. Most of the senses are here—touch, taste, smell, sight. (As a musician [See John's music reprinted elsewhere in this issue] I might chide him for forgetting the ear!)

Pierce, O most Sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, serene, and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee.

Grant that my soul may hunger after Thee, the bread of angels, the refreshment of holy souls, our daily and supersubstantial bread, having all sweetness and savor and every delight of taste; let my heart ever hunger after and feed upon Thee, upon whom the angels desire to look, and may my inmost soul be filled with the sweetness of Thy savor; may it ever thirst after Thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the richness of the house of God.

May it ever encompass Thee, seek Thee, find Thee, run to Thee, attain Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; may Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my fragrance, my sweet savor, my food, my refreshment, my refuge, my help, my wisdom, my portion,

my possession and my treasure, in whom may my mind and my heart be fixed and firmly rooted immovably henceforth and for ever. Amen.

And that's from a Franciscan *intellectual*! Compare that to any collect you can find in the Book of Common Prayer, and you will see one answer to the question "what's the difference between Benedictine and Franciscan spirituality?"

Blessings,
John Snyder

Trinidad & Tobago Convocation

(cont. from page 8)

the area chaplain, led a meditation on Christian Commitment, using readings from the Hebrew scriptures. I talked about spiritual direction. (They're having trouble finding directors and there were questions about the process). Anita talked about the Third Order. We also watched the Provincial Convocation video.

I love the worship in the Caribbean. A lot of singing, and people offering prayers when they feel moved — what they call Prayer and Praise. It is inspiring and uplifting. It was one of the best things about the weekend. The other "best thing" was the loving welcome of my Caribbean sisters. It is a delight to meet these diverse and wonderful Franciscans and to feel more connected with them. The warmth I felt wasn't just the weather.

Sunday morning we went to the service at the local Episcopal church. They were putting up a new building, so we met in a schoolroom. It was packed. We renewed vows and noviced seven people during the service. (I met a woman at the service from the British Virgin Islands who is interested in the Third Order, and will come to St. Thomas to talk to me about it. We were amazed at the "coincidence" of being from the Virgin Islands, but meeting where and how we did.)

It was a memorable weekend. Thank you Lord. Thank you Gloria and Hugh. Thank you ALL who attended. It was such a pleasure to meet you. And thank you Francis and the SSF brothers for "getting the ball rolling."

Provincial Minister's PS

I went to Tobago to meet other tertiaries who couldn't go to the Convocation in Trinidad—about seven of them. Lovely, warm and friendly people on a calm, quiet and beautiful island. A few tertiaries invited me to a history museum in the home of the great grandson of one of the first settlers—fascinating place. I was hosted by Thora Crooks and her husband. I got to sample Tobago cuisine as well.

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Coming Next Issue

PLEASE SEND IN YOUR CONTRIBUTIONS ON THE
FOLLOWING TOPICS AS SOON AS YOU CAN!

- TSSFERS LOOK AT THE APOSTLE, A MOVIE
 - AN ANGFRAN-L ON-LINE
DISCUSSION/MUSINGS ON STRUGGLES WITH THE
DAILY OFFICE & WHAT ABOUT THE NEW
ZEALAND PRAYERBOOK?
- ANYTHING ELSE THAT LANDS IN OUR NETS!